



Thornton Sculp



Thornton Sculp

AN ^{12330. 2. 32.}
^{10-4.}
ESSAY
IN
PRAISE
OF
KNAVERY.

Whether it be in C——ers, Politicians, or
Lawyers; Priests, P——lates, or Church
Dignitaries; L——ds, Merchants, or Stock-
Jobbers; National Plunderers, or Pick-
Pockets; Thieves, Highway-Men, or Thief-
Takers; Turks, Jews, or Infidels.

Of all NATIONS and COUNTRIES.

—Honesty's against all Common Sense,
Men must be Knaves 'tis in their own Defence:
Nor can weak Truth your Reputation Save,
The Knaves will all Conspire to call you Knave;
Long shall he Live Insulted o'er, Oppress'd,
Who dares be less a Villain than the rest.

Roch.

L O N D O N:

Printed for SAM. BRISCOE, at the Bell Savage
on Ludgate-Hill; and at the Sun against John's
Coffee-House in Swithin's Alley, in Cornhil. 1723.
Price One Shilling.

ESSAY

PRINCE

KNIGHT

Whether it be in the case of a Prince or a Knight, the same principles of conduct should be observed. The Prince should be a model of virtue and the Knight should be a model of valor. Both should be devoted to the service of their country and the welfare of their people.

OF THE NATION OF THE PRINCE



Printed by the British Museum Press, London.

1850

By Order of the Trustees of the British Museum.

W. D. D.

1850



P R E F A C E.



REFACES to Writings are become as Essential to all manner of Performances, as a Hat or Peruke to a Man's Dress, Painting to a fine Woman, Sauce is to Meat, or Sparkling to Liquor; In short, no Work is Inviting without them, from the Learned Labours of the great Critick D---s down to the renowned Author of Robinson Cruiso.

I shall not therefore be Singular, in Publishing my Lucubrations; for Singularity

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P R E F A C E.

is what I Abhor; I would not do otherwise than the rest of the World, for all that is in it; nor would I refuse to Engage the largest and fiercest Windmill, if the bulk of Mankind were real Don Quixotes.

There is something so monstrously Ridiculous in those Persons who are known by a Starch'd Band, a Prim Countenance, and formal Grimace, that I think no Coxcombs are like 'em. The Fop Dresses, 'tis true, Swears, Drinks, and Whores; the Devote often does the same; the Rake lies with another Man's Wife, the Hypocrite does the same thing, or Runs away with his Daughter; the C---b---n goes to the Hundreds of Drury, and the Quaker does the same; the only Difference is, the one is open and not Asham'd on't, the other does it Slyly and more out of sight.

I urge

P R E F A C E.

I urge this, to Prove a Rake is not a Singular but a Universal Character; and who would not be a Rake to Lie with a D-----, or Pick up a L----dy of the First Quality at a Ridotto or Masquerade? I take it there are so very few amongst us wou'd Resist the Temptation, that in a Roman Catholick Country they would be Register'd as Saints.

But, you'll say, what is all this to the purpose of the following Essay? Why, I'll tell ye what it is; it lets you know what is one General Character in the World, and as such is related to another General Character more Prevalent and Fatal to the Sons of Men.

If the Character of Knave be not Universal, I don't know what is, and I dare say
Honesty

P R E F A C E.

Honesty is not so ; this Character is confin'd to no Climate, to no Country, no People, nor Nation under the Sun, but is Ascendant o'er and Hereditary in All : It is not this or that Court, but all Courts upon Earth have had their Knaves ; it is not this or that Profession, but all Professions are accompanied with Knaves ; it is not this or that shape or Figure, but all shapes and Figures have their Knaves ; and it is not this or that Time, but all Times and Seasons have had their Knaves and Villains.

In Sweden, Denmark, and other Northern Countries, we read of Plotters and Conspirators, and all Plotters and Conspirators are Knaves ; in France, Spain, and Italy, we are told of Thieves, Sharpers, and Sodomites, and all Thieves, Sharpers, and Sodomites, are Knaves and Villains ; in Muscovy, we read there are
Ministers

P R E F A C E.

Ministers of State, who Rob and Plunder a whole Country, and all Robbers and Plunderers, are Knaves and Villains; and in Kingdoms less remote there are Bublers, Projectors and Scheme Makers, and I wish I could say all Bublers, Projectors and Scheme Makers were not Knaves.

*In fine, Knavery is the great Excellency that ever has been and ever will be in Fashion; and from the Money Changers in the Temple of Solomon, hath been handed down to the * Bargain Drivers under the Roofs of St. P----rs and St. P-----ls.*

Since therefore, I am so general in these my Labours, and have thus Explain'd my self, I hope there will not be, at least in Britain,

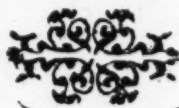
* Alluding to Scandalous Walking and Talking in Cathedrals.

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a Coxcomb so very audacious as to fit himself with a CAP that was not Design'd for him: If there be any such, I am to tell him, I have already drawn my Sword upon a Windmill and a Gyant; and doubt not, by the Inspiration of the famous Don Quixot of Immortal Memory, to Convince him he is a Fool and an Owl.

But here I ask Mr. D----s's Pardon for Usurping his Province, and borrowing that Language which so much Embellishes his Learned Writings: I own it does not become me; and in Honour to this Illustrious Author, I take the Liberty to Conclude with him, that all Men are Fools or Knaves as Differ from me.



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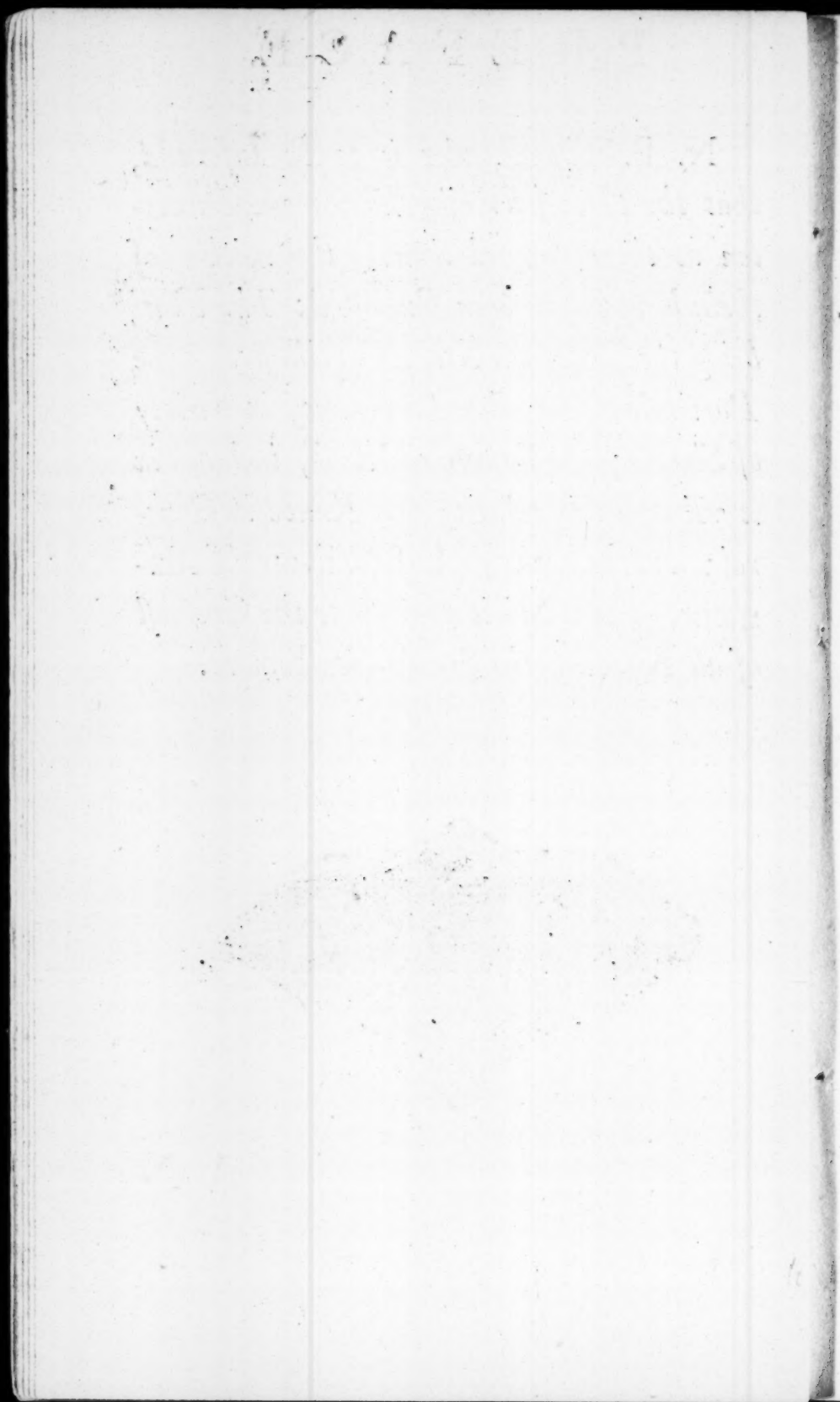


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Knave is a general Deceiver of Man, who either in a Publick or Private Station, Cheats and Defrauds those he is Concern'd with; and sticks at no ways and means to advance himself and his Fortune in the World.

Money is his Great and only Pursuit; He'll
Fawn, Bully, Lie, Cant and Pray, for obtain-
B ing

ing the Ends of becoming Rich and Powerful: For a Plentiful Fortune, He will spend his Days in Misery and Slavery, and Cheat his dearest Friends and Relations; and as his Heart is above Remorse, there is no Object of Pitty will Affect him, but like his Father the Devil, He Glories in Oppression, and the Ruin of Mankind.

He joins with the * Poet, that Money is the Hinge the whole World turns upon; that it has power to alter all Constitutions; 'twill make an Honest Man a Knave, and a Knave an Honest Man; that it will make a Coward Valiant, an old Woman young, a young Woman a Saint, a Lawyer Just, a Statesman Loyal, and a Courtier keep his Word. And according to *Hudibras*,

*'Tis Money is the only Pow'r,
That all Mankind fall down before:
Your Pettifogers Damn their Souls,
To share with Knaves in Cheating Fools;
And Merchants vent'ring thro' the Main,
Slight Pyrates, Rocks, and Horns for
Gain.*

Let us here Enlarge a little upon this Text, which at once shews us the Sovereign Power

* *Mr. Wicherly, in his Plain Dealer.*

and Authority of Money, under all Circumstances. If Money be the Hinge upon which the whole World turns, 'tis Plain that the World is Govern'd by Money; and if the World be Govern'd by Money, every thing Virtuous must Submit unto it; so that a Man who intends to Live, must Love Money, and this Love for it will make him a Knave, and this Knavery make him a Great Man: Therefore Knavery is Praise-Worthy, and all Men should be Knaves.

That Money can alter all Constitutions, is demonstrably Evident: A Man no sooner grows Rich, than he grows Proud, and forgets his Friends and Acquaintance; He who was once an Humble, good Natur'd, Suppliant Companion, by the force of glittering Money, becomes a Haughty, Imperious, Arrogant Coxcomb. His Principles of Humanity change with his Dress; his Gilded Coach, and shining Equipage, he Expects will immortalize him, when they only serve to render him a more Conspicuous Idiot.

Money makes such a prodigious Change in the tempers of Men, that if the *South-Sea* Project had gone on but a little further, it would have been my Fortune (who was too much an Author to have any Interest in it) to have lost every Friend and Acquaintance I had left; and I should have been oblig'd to

have Convers'd with the Footmen and Valets of those very Gentlemen whom formerly I could Spend an Evening with over a Bottle of Port, or with some kind *Belinda*, who would by turns admit us to her pleasurable Embraces.

But how will Money make an Honest Man a Knave, and a Knave an Honest Man? Indeed a Man who has Pretentions only to what we call Honesty, may be easily made a Knave of; but surely no Honest Man (truly so stil'd) will submit to be a Knave. No Man of Honesty will accept of a Bribe, Gift, or Reward, to Ruin or Destroy his Fellow Creatures; or for the sake of the largest Pension Sell his Country: Therefore 'tis the pretended Honest Man, which is Convertible to a Knave; and these Knaves are the worst of Knaves, because they are the most Secret. And as to a Knave's being made Honest by Money; the Poet's meaning is that a Knave like a Monkey, may be kept for a time from doing Mischief by turning over Money.

Now how Money will make a Coward Valiant, an old Woman young, and a young Woman a Saint, is difficult to unriddle. A Coward, 'tis true, may Fight for Money, when he is in a Starving way, and in want of Necessaries, tho' not for an old Woman: An old Woman that is exceeding Rich, will
ever

ever be Young in the Eyes of a Person that wants her Riches; and when such a one lays himself down with his Aged Partner, he may find her Young enough for him between the Sheets: But as to a young Woman's being a Saint, if she be Handsome I may very well Prophecy she will not be so long; and if she be ugly, and destitute of Fortune, I am sure there is not a Priest who will take the Pains to Register her Name in the Book of Saints and Martyrs.

When a Lawyer is Just, 'tis because he has no Temptation to be unjust; that is where He has so much Money to Plead the Cause of his Client, that 'tis out of the Power of the opposite side to Bribe him over. Where a Statesman is Loyal, 'tis where he has Places, Preferments, and Honours: Divest him of these, and try his Loyalty; He then will Curse the Prince he has ador'd. A Corrupt Statesman is like a vicious Whore, true only to him as gives most; and that only for a time and Season. And when a Courtier keeps his Word, it is almost a Miracle, if it be not for Money.

A famous * Doctor of Divinity, tells us, in one of his Pulpit-Orations, that, in the opi-

* Dr. S—th.

nion of Statesmen and Courtiers, *There is no Devil like an Enemy in Power, no Damnation like being Poor, and no Hell like an empty Purse.* This is a Blessed Opinion, and a Blessed Doctrine for a Cathedral Pulpit; and the Doctor was so much a Courtier, as to avoid those damnable Evils, being thoroughly sensible that an Enemy in Power, especially a *She-Devil*, is capable of the Profoundest Mischiefe to Mankind: He took a provident Care to avert the fate of Poverty, the greatest Curse, and accumulated a Fortune by filling the Heads, and Flogging the Tails of those that were under his Tuition and Pupilage.

I Confess an Enemy in Power is of all things in Life the most dreadful; and of all Enemies a Woman is the worst. For Women are naturally of a Revengeful Temper, and what they fail of Accomplishing by Strength, they surely Effect by Treachery and Stratagem. I do not wish even my greatest Enemy, a worse Adversary than a Lewd Imperious Strumpet; and amongst the many untimely Exits at *Tyburn*, the Records of *Newgate* prove that the greatest part of 'em are wholly imputable to Vicious Women.

A State Whore is the worst of Devils; she oftentimes Rules and Ruins Princes, and it is equally Dangerous to Love and Despise her:

her: If she is Belov'd, she grows Proud, Insolent, and Intolerable; if she's Despis'd, Malice, Hatred and Revenge, are Predominant; and both the Prince's Honour and Security, are too frequently in her Power.

As this Enemy is fatal to the Race of Mankind; so is a great Vicious Statesman. He is a Creature train'd up in a Court, and all the Vanities and Luxuries of Life; One by Nature enclin'd to Hypocrisy and Double Dealing; who is Cunning and Designing, never Speaks as he Thinks, and never Thinks as he Acts; one that is Proud, Haughty, and Imperious, Dissolute in his Manners, and abandon'd to Honesty; a Stranger to his Friends, and a Friend to Sharpers; one of a narrow Soul, but in Self-opinion above all Things.

But I am far from Thinking this Character belongs to any Minister now Reigning. All our Ministers in Power, 'tis very well known, are Men of Fidelity, Sense, Learning, Wisdom, and the profoundest Penetration: Tho' perhaps it may be objected, by our Dissenting Brethren, that 'tis pitty they are not all of them *Ministers of the Gospel*.

In former Reigns, they have not been always *State-Conjurers*; we must allow them their slips of Understanding as well as the
rest

rest of their Fellow Subjects; but still they are Ministers, and such as have the Ministry and Government of Nations.

You never knew a S——ry of S——te, but whilst he was in Office was a great Politician: And a Politician (in the worst Sense) we are told, takes very little notice of his Friends, but Compliments his Enemies: He is a Perfect Master of the Mystery of Hypocrisy; Base, Treacherous, and Perfidious, and Interest only can Byass his Inclinations.

But a weak Politician, is a *State-Mountebank*; he gives out his Schemes and Projections, as the Quack does his Bills: He undertakes the Government of a whole Kingdom, who is a Stranger to the Oeconomy of a Private Family. He looks Grave, and Solemn; and if his Head be of a longish cast, he bears the exact Resemblance of his Brother As: And I hope this Simile will be Pardon'd, since a King has declar'd that *a Foolish Monarch is a Crown'd As*.

I must own an As is a grave Beast, and a little Alderman-nish; which perhaps may be one justifying Reason why some of our *State Empiricks* endeavour to Resemble him; for Aldermen are Magistrates, and Magistrates have Power over Corporations, as the other
have

have over Kingdoms: And *Hudibras* tells us
an Ass may be an Alderman,

————— *A Goose a Justice,*
And Rooks Committee-Men and Trustees.

Tho' all Politicians, whether weak or otherwise, are ever Justified by their good Success. Politicians as Project any great Designs, tho' the Contrivance be weak, if they take effect are admir'd for their Wisdom; but if a Man lays a Design with never so great Foresight and Prudence, if it happens to miscarry, the Author of it is Condemn'd as a Rash and Imprudent Man. So that *Success* we find is *All*; and he that has it is a Great Man, tho' a Fool; and he that wants it is a Fool, tho' a Great Man. And the Poet says,

He never yet was Wrong that did prevail,
And none was ever Right that chanc'd
to fail.

This is undoubtedly true, in the Sense of the World; and who would not be a Knave to be on the Right Side of the Bush. But here, I bar all Reflections upon Revolutions, either in *England, Sweden, France, Spain, Italy, Turkey*, or any other Country whatsoever.

The Set of *Lawyers*, who have gain'd to themselves Wealth and Reputation by their Knavery, Flock to *Westminster-Hall*, like so many Owls to a Barn: They Perch upon the Stations assign'd them, and Hollow most unmercifully; without which, the Owls their Clients are never Satisfied. They Bawl, Scold, and Harangue Hours together; and as no one can at first Understand them, they often repeat their Fustian Orations; and least they should not be still Understood, they produce Affidavits, Depositions, Records, Papers, Bundels, Boxes, Trunks, and Portmanteaus in Court, to Puzzle the Judges and the Jury, which if they fail to do, they fail of Success, and most surely lose their Cause.

In the Profession of the Law, there are great opportunities for Cheating and Knavery: No Phisitian can more effectually Kill the Body, than the Lawyer can Dispatch the Estate. And as in one Profession so in the other, the obscure Terms and barbarous Latin, keep their Callings a Secret to themselves. But to do them Justice, I do not take it that Lawyers are greater Knaves in their Principles than any other People; but the Temptations they lie under beyond other People pushes them forward in the making of their Fortunes. And who would not make his Fortue? Or *who would scruple to be a Knave, for a Coach and Six?*

I have

I have lately seen in Manuscript, a certain *Attornies Bill*, for Drawing a Mortgage, which fully explains the ways and means of accumulating Riches, in the Business of the Law; and tho' it be a Satyr on the Profession, I shall here take the Liberty to Insert it Verbatim.

A Yorkshire Attornies Bill.

	L.	S.	D.
FOR Drawing the Mortgage between Mr. <i>Toby Spendthrift</i> , and Mr. <i>Josiah Wealthy</i> .	02	00	00

A Fair Copy for Council, and to the Counsellor (that is my self) for Perusing the Draught.	01	00	00
--	----	----	----

Engrosing the Mortgage, being Sixteen Skins of Parchment (when one would do).	08	00	00
---	----	----	----

Assigning over divers Terms (all since <i>Adam</i>).	06	00	00
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Searching for Judgments, and other Incumbrances (tho' I am sure there are none).	03	00	00
	20	00	00

C 21

Brought

	L.	S.	D.
Brought-over	20	: 00	: 00
Expedition Money to Clerks (that is Pleasure Money, for my dear self).	01	: 00	: 00

Levyng a Fine from Mr. <i>Toby Spendthrift</i> , and <i>Doro-</i> <i>thy</i> his Wife (tho' there's no occasion for it).	06	: 00	: 00
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Several Attendances (the greatest to Eat up my Clients Suppers).	01	: 13	: 04
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Several Casual Expences, as Coach Hire, &c. (to the Play House, and other Places of Entertainment).	01	: 00	: 00
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In all, but 29 : 13 : 04

This Bill gives some Light into the Profession of the Law, and I recommend it as a *Precedent* to all young Beginners and others, who are not let into the Secrets of their Calling. I shall now Proceed to the Vicious Priests.

That the *Clergy* can be *Knaves*, as well as the Layety, no one will deny. And is not Knavery as Commendable to obtain a Living,

Living, as to Procure an Office or Preferment? I think, in my humble Opinion, it is. But I very much admire at the Policy and Knavery of our *Ecclesiastical* —; A Set of Creatures, who are not only assisting to others in accomplishing their Intrigues; but who, being Endow'd with handsome Persons, and the fair Sex expecting extraordinary things under the Cassock, will venture at the lewdest Embraces with Lascivious Females.

A Comely sleek Parson, that gives up himself to a Libertine Life, if he has once the good Fortune, by a *Lay Rake*, to be introduc'd to the Conversation of the Fair, will most certainly Succeed in the World; when an Honest, Modest, Ingenious Clergy-Man, who will not take up with a Scandalous Life, shall be Destitute of a Friend, Patron, and Acquaintance if not be in want of common Necessaries.

A *Levitical Rake*, will gain Preferment, and Preach, and W—— for the C——; and rather than his Patron shall be unrewarded, he'll kindly bestow on him the Honour of the Horn, and get him an Heir to his Ancient Family: This is the Spiritual Knave, who, in a Vicious Age, has the fairest Chance to rise to a Dignitary.

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A *Levitical Rake*, will gain Preferment, and Preach, and W—— for the C—— ; and rather than his Patron shall be unrewarded, he'll kindly bestow on him the Honour of the Horn, and get him an Heir to his Ancient Family: This is the Spiritual Knave, who, in a Vicious Age, has the fairest Chance to rise to a Dignitary.

Those

Those are Church-Knaves, who Preach up Treason and Rebellion to the People: And so weak are the Politicks of Priests, that they never enter into Plots, but they surely make a Pit for themselves: But yet, if they are Hang'd or Beheaded, they are nevertheless Martyrs; tho' their Schemes be never so Diabolical, there are certain Charitable Persons in the World, that will loudly exclaim against the justest Punishment, and tell us when the Head of a B——p is Sever'd, the C——— lies a Bleeding.

Next to P-l-t-cal Knaves, are a Superior Race of Men call'd L——s and N——ty. I do not presume to say that we have any L——s in this Kingdom that are Knaves; and I Protest against all Process of *Scandalum Magnatum*, which it is not my Intention to Incur. But methinks it is possible a L—— may be a Knave, as well as a Knave be a L-d. And if our N———n will condescend to Commence Stock-Jobbers and Sharpers in *Exchange-Alley*, can they expect to come off without sharing the Reputation of Stock-Jobbers and Sharpers? I think they cannot; and therefore I warn all our N———ty, on pain of Censure of Knavery, not to Commence Stock-Jobbers.

But why should I be thus hard upon the N———ty, and not allow them to be
Knaves

Knives, as well as the Commonality? Have not they greater Privileges, in all Cases; and may not they be — if they Please? But then there's a thing call'd Honour in the way: But Hang Honour; Knavery is allowable in all Men to get Money.

After all this, I know of no L—— that is a Knave; not even an *Irish* L——: If there be any such, he may remain so, I suppose, like the rest of the World; and not be ignominiously treated by his Brother Knaves.

Whenever our *Merchants* become Knaves, they do it Slyly; as Quakers who go to the Hundreds of *Drury*. It is the Business of Merchants to acquire Estates, and traverse both Land and Water, to the remotest Regions, in pursuit of Treasure: And in distant Countries it is no Crime to Rob, and Plunder all they come near to raise themselves; but this is understood where there are no Laws nor Powers to Controul them: For these Gentlemen will not be Knaves, to the hazard of their Carcasses; which they leave to Petty-Criminals, who make their Exit on *Tyburn's Tree*.

When a Ship, deeply Insur'd, is out on a Voyage, the Master of it by Command of the Merchant, may easily Sink her to the Bottom of the Sea, and lay his Claim to the Insurance

·rance Money: This may be profitably done; and the Mariners Sunk with the Vessel, to prevent Discovery, and telling of Tales. For Dead Men cannot be Witnesses; nor, should their Ghosts appear, would they be allow'd to be Evidence in *Westminster-Hall*.

A Merchant Knave lives upon the Publick: He Eats and Drinks Luxuriously; and by Mimicking the Gentleman, in time perhaps he comes to be Knighted. Upon this, Sir *John* is puffed up with Pride; and my Lady and his Worship Ride in their Chariot, like a Bear and a Monkey, expos'd to View as a Rare Show to the People.

As to *Stock-Jobbers*, their whole Profession is Knavery and Deceit: But before I give you a Picture of these Monsters, I shall Insert a Humorous Song, made on the *Alley*, and Sung by a Cheat.

A SONG, on Exchange Alley.

SOME Rise and some Fall,
The Devil and all,

All Fools here their Fortunes may try,
The Prospect is Gain,
They ne'er can attain,

With Gamesters at Hazard and Dy.

The

*The Turk, and the Jew,
And Priests not a few,
The Country, the Town, and the C---t;
Here Ladies and Peers,
And some without Ears,
To Cheat and be Cheated resort.*

*And who wou'd not Cheat,
Like some become Great,
Keep Coaches and Horses to boot;
Tho' Monkeys and Bears
Fill Coaches and Chairs,
Yet each Mother's Son wou'd come to't.*

*He is not in Vogue,
Who'll not be a Rogue;
We'll Cheat both the Bears and the Bulls;
For Tory or Wig
We Care not a Fig,
We'll out do the Dev'l in Cheating our
Culls.*

A *Bull*, so call'd, is one that with a modest Assurance buys Quantities of Stock without any Money; and a *Bear* is a Person who modestly sells upon the *Exchange* what he has not: And both have their Profits. For in case of a Rise or a Fall the Difference is

D

theirs;

theirs; and if the Stock doth not Rise, according as they Expect, they have nothing to do but to put their Bargains upon Persons they know not, and who are not to be found, at least on this side *Terra Incognita*.

Thus Bulls and Bears fill the *Alley*, and these when they meet with Asses to Deal with, load them so intollerably that they sink under the Burthen. They stick to a Man's Pocket, like Leaches to his Skin, and will not leave him 'till they have Suck'd him Dry. Some Wags tell us, that the Devil is a Lawyer; but I take it with much greater Reason, he may be said to be a *Stock-Jobber*; for the *Stock-Jobbers* which attend the *Alley*, seem to want nothing but Tails to Represent him.

The Devil is Represented to be Black, and so are they; he is Fierce and Voracious, and so are they; he is a Deceiver, and so are they; he has Horns, and so have many of them; so that they Stand in need of no Qualification, or Personal Ornament, to bear his Resemblance, but the Tail.

I have been told by some Persons, that they formerly had Tails; but as they made so plain a Discovery of their Original, they have long since been lopp'd off; and in the true Race of the present *Stock-Jobbers*, there is still the Stump of a Tail to be found,
which

which upon a proper Enquiry the Wives of these Demons may easily Discover.

But tho' these *Stock-Jobbers* are such a set of Mortals, yet are they not Equal to *National Plunderers*: They are only the Tools and Understrappers of such. A National Plunderer is a Knave of the Greatest Magnitude: He is the Loadstone that Moves and Sets on Work all other Knaves. He thinks it by no means Evil to Rob the Publick; for the Publick is every Body, and every Body is no Body. This is as plain as Demonstration.

Besides, what was *Alexander* but a Publick Robber? Did not he Plunder the whole World, and yet who had more Honour paid him than *Alexander*? He was reckon'd of Kin to the Gods, ador'd by his Friends, and Dreaded by his Enemies: Then why shou'd any Plunderers of the Publick Repine? They ought on the contrary to Rejoice, and sing *Te Deum* with the great Czar of *Muscovy*, on the Spoils he has made amongst the *Persian* Subjects; and bless that Power that has made them to shine amongst Men, and thoroughly Qualified them to Drink and Whore, and Enjoy all the Pleasures of an Elegant Life.

Ye Sons of Men, who would not be a State Plunderer? Be thus Great, thus Happy,

and thus Esteem'd? With *Alexander* at your Head, you need not to fear the strongest attacks: He'll lead you on Successfully, and all Attempts to Punish your Crimes, will be render'd useless and Insignificant.

Great is the Pleasure to Plunder a whole Country: The great and universal design of Mankind is *Safely* to Plunder; and all Publick Plunderers have the greatest Encouragement to go on and Plunder, if what a Poet who long since wrote, be allow'd to be Just.

*If little Villains must Submit to Fate,
That Great ones may Enjoy the World in
State.*

The Tribe of *Little Villians* is compos'd of Thieves, Burglars, Highwaymen, and Pick-pockets. A *Thief* is one that Steals from another, either Money, Goods, or Chattels: This Creature thinks that as all things were at first in common to Man, so they have continu'd ever since; and that if he wants a Coat, a Hat, Peruke, Stockings, or Shoes, or any other Necessaries for one of his Quality, he has a Right to take them from those who Possess them. Which he may do indeed; but then he will likewise be Entitled to the Hemp, and a swing at *Tyburn*, attended with Guards and great Numbers of Spectators.

He

He will have in his Journey to *St. Giles's* Pound, the greatest Guard he ever had in his Life; a Guard more Formidable, for Numbers, than any Prince or Potentate in *Europe*; but the Mischief on't is, they do not Wait on his Person to Secure it, but to see that *Tyburn* hath its due; and curiously to observe his Dying Penitence, and the last Grin he makes upon the People.

A Man never looks so Silly as when he has a Hempen Halter for his Neckcloth; and yet it is very Surprizing, amongst a whole Cart-load of the hardest Countenances there shall not be one of them, (if they are all Young) but shall be exceedingly Handsome in the Opinion of the old Women; who do not fail to shed a great many Christian Tears for the unhappy Criminals, and wish they were to be Hang'd at another Place of their Providing: Tho' there are many of these Gentlemen, who would not have their Sentence alter'd, on these Conditions.

A *Burglar* is a Gentleman who pretends a Title to Hospitality with his Neighbours. When he is Hungry, like the Lyon in the Wood, no Fences can stop him. He breaks thro' Doors, Walls, and Windows, to satisfy his Appetite, and fill his Pockets. He'll Ravage a House all over, from bottom to top; and

and there is not a Favourite Bit, of a Wife or a Daughter, but he will surely Taste. The Miser who has spent a whole Life in hoarding up Treasure, when this Gentleman Visits him, must open his Purse-Strings, and in one fatal Minute part with his all. A Whore that hath Prostituted her Parts for Years together, to acquire a Fortune, must in an Instant resign her ill got Stores: And the Stock-Jobber yield to the Honester Plunderer, what he has rifled and taken from the Publick.

Some of these Burglars are very Facetious and Gallant Persons: They have other Business upon their Hands, besides breaking open Locks and Doors, and Descending down Chimnies: The sight of the fair Limbs of a Beauteous Female, in a Bed of Pleasure, will make them give over all other Plunder but what is near: They then instead of Divesting the House of all its Riches, Enjoy the greatest Treasure, the Fair *Belinda*; who if Chaste, in vain Resists their Amorous Embraces; and if she be Lascivious, they thus Compound for intended Crimes.

O! Happy Burglar, who thus can't Succeed, when all other Arts are Useless. And who is there, amongst the Men of Spirit, that desires not to be a Burglar on these Terms; when Love is the Plunder and Beauty the Prize?

A High-

A *Highway-Man* is a generous Robber: He comes Arm'd, and like an open Enemy bids ye stand and Deliver. His Pistol gives Authority to his Word of Command; and to this, many Charged Blunderbuffs yield Obedience. They are some of them a sort of Genteel Beggars, but (like Potentates in Treaties of Peace) insist upon Preliminaries Sword in Hand. They ask, and you must Grant; or Fire and Smoak, will certainly Ensue. And it is merry to see a whole Company of Armed Men, rather than they will face the terrible Pistol, Deliver to a single Robber their Baggs of Money, Watches, Swords, and other Accoutrements; for the Noise of a Pistol is so very Dreadful in the Ears of some Travellers, that whether they are Wounded or not it has its Effect, and down they Drop like those that are Slain.

A great deal is due to these Brave and Familiar Gentlemen, that are not afraid to meet ye in the Field, and there by the Dint of Arms Decide the Fate of the Day, and, prudently Determine whether your Money shall be yours or theirs. And I think that herein they are much the Honester of the two, than Gamesters; because the Gamester Strips you without giving you Warning, which the other graciously does? and where a Man is Robb'd on the Highway, he may Sue the
Hundred,

Hundred, when he that is privately Plunder'd by Gaming, cannot with the Strictest Enquiry find out the Gamester.

But as all Publick Good has some Evil attending it; so 'tis no Wonder that the Hundred is sometimes made to Pay to Persons what was never taken from them. A Cunning Knave, by the honest Assistance of those Dignified Gentlemen call'd Knights of the Post, may easily Swear a Hundred out of an Hundred Pounds. And this is Praise Worthy, with those that are Resolved to get Money; for the Advice that has been long since given, is my Son get Money.

Of all the Set of little Villains, the *Pick-pocket* is the Chief. His Head is always Working to find out some Stratagem, to Dive into the Pockets of all sorts of Persons: And sometimes he is oblig'd to lie Siege for a Fortnight together, for a Watch or a Snuff-Box; and perhaps at last, be forc'd to Cut down the Breeches, and Expose the Posteriors, of a Rich old * Miser, before his Hand can obtain Admittance. He has under him a large train of Pupils, from the sturdy Thief, that deals in Watches and Jewels, to the young tender Thiefling who stoops

* *A Benchet of the Temple was so serv'd.*

for Handkerchiefs. He is a Master of Arts in his Profession; and better skill'd in Ledgerdemain, and Slight of Hand, than the famous *C--mpb--l*, or any other Conjurer; and has a greater Knowledge in the Mystery of Iniquity, to Entitle him to his Degree, than the most Learn'd and Diligent Priest, in Theological Studies, who has made it his Business for many Years standing to make himself Master of Puns and Conundrums.

He is a very great Man, in his way; and equal Honour is paid to him as to a Corrupt Minister of State. He is a General Deceiver, and so is the other; One Robbs the Publick, and so does the other; there is only this difference, one does it openly and the other privately; so that if there be any Honour Preference or Respect, due to the one more than the other, it is due to the Pick-pocket. And on this Account, the famous *W—* is comparable to the famous *L—*; nay he is preferable to him, because he has hitherto, in spite of *Tyburn*, stood his Ground, and the other is a Fugitive from that Country he had Ruin'd.

It is not to be admir'd that *J—W—* should preserve his Neck, from what he has almost time out of mind Deserv'd, when we consider he is the Punctuallest and Exactest
E
Fellow

Fellow alive: That he hath his Office of Intelligence, and like the Conjurer, *Rochester*, he only tells ye where your Goods are to be found; and he is the surest Conjurer, that first Employs his Imps to Steal your Tankards, and then for his Fees, to their value, helps you to 'em again. Besides, he has his Ministers and Officers under him; and as he was once the King of the Beggars, so he is now become *King of the Thieves*.

There is undoubtedly a great deal of Praise due to this Man; for there is not a Robber upon the Road, but is sure to be Hang'd by his Diligent care, who will not Compound his Offence and Pay a Tax to this Monarch, beyond the Reward that is Offer'd for Apprehension. Death is inevitably his Doom; and 'tis King *J—n*, Tries and Condemns him; he Resigns him first to *Newgate*, and then to *Tyburn*, and at last with Triumph attends his good Subject to the Tree. But these are little Villians and must Submit to Fate.

That there are Knaves amongst *Turks*, *Jews*, and *Infidels*, we very well know. *Turks* are a Dull stupid and slothful People; idly Dispos'd, yet greedy of Wealth; Base minded, and Contemptuous of other Nations. This is the Character of the *Turks*; bnt notwithstanding this, they are some of them

them cunning Knaves, and *clean shavers*: Tho' at *Constantinople* we never see a Knave without a * Head, or any Politick Pates upon City Gates, as we do in other Nations.

A *Jew* is a Creature to be found amongst Citizens, Brokers, Usurers, and *Stock-Jobbers*. He'll let out himself and his Family to *Satan* to Hire, for a Small Sum of Money: His Looks Proclaim him an outcast of *Paradise*; but yet, by the Assistance of his good old Friend, he Grows Rich, Wealthy, and aboundeth in Pride. He is a Circumciz'd Knave; and notwithstanding, as he Deals with, so he Lyes with all Nations: Tho' were I a Girl Devoted to Pleasure, I should diligently Examine for the Tail and the Foot, before I wou'd Venture at his brutal Embraces.

The *Infidel Knave* is common to all Kingdoms and Countries, under the Sun. He is an Infidel who believes not that when the Sky falls we shall catch Larks; and that if he Knocks his Head against a Stone Wall, he shall not feel it. He is an Infidel that does not believe all Men are Rogues, that can be so with Safety: He is also an Infidel who will not believe that

* The Turks Seldom use Beheading, but the Bow-String.

his Wife may Cuckold him. And he is a *State-Infidel*, who believes not that all Kings and Princes Rule their Subjects for their Good. This is a necessary Faith, and whoever is so bold as to Contradict it, is not a Knave but a *Fool*.

Thus I have, with great brevity and much Exactness, gone through my Essay upon Knavery; and I humbly hope the necessary Hints and wholesome Advice I have given therein, will be effectual to all good Christian People, that they may plainly see what is their Truest Interest in this Transitory Life. If Knavery every where Flourishes like a Green Bay-Tree, who would not Vouchsafe to Flourish at the Trifling Expence of a little Knavery?

When Knavery is the Fashion of the Age, what Man is there wou'd not be in Fashion? There is an Ancient saying, that a Man had as good be out of the World as out of Fashion. Let us therefore *English, French, Spanish, Dutch, Switzer, and German, Turks, Jews and Infidels*, of all Nations and Countries, all of us (who are pleas'd to like it) Agree to be Knaves. Let not the Sun go down 'till we have begun this Righteous Task: Let Knavery extend it
self

self to remotest Climates; and the Man
that Refuses to be a Knave, be Sacrific'd to
Conscience, the greatest Tyrant, and fall
a Victim not for Knavery, but for his Re-
fusing to be a Knave.



THE



THE
 Knave's C R E E D.
 Found in the
 CLOSET
 OF A
 GREAT MAN.



I Believe in every thing a Man,
 who intends to Live in this
 World, should do. I Believe it
 is no Crime to Cheat, where
 the Law will not Punish; that
 'tis no Sin to Deceive, if the Offender Es-
 cape

cape Justice; and that 'tis no harm to Lie provided it be done Discreetly.

I Believe, it not Criminal to Speak one Thing, and Mean another; for Looks to Contradict Actions, and Actions Looks: That there is no more Injury in a Stock-Jobber's Cheating on the *Exchange*, than in the Frauds and Deceits of a *Yorkshire* Jockey; and that 'tis no greater Crime to turn an Honest Gentleman out of his Possessions, than to lie with a Parson's Wife for the Benefit of Horse Flesh.

I Believe it a great Error to think every Knave a Rogue; tho' both Characters seem to mean the same thing: A Knave is never a Fool, but a Rogue is often so. I Believe not in Rogues; but I credit Knaves. I Believe the Greatest part of the World abroad is Govern'd by Knaves, and of Consequence I am a true Subject to some Prince or other.

As I have thus prov'd my self no Rogue but a Knave, it is my firm Belief that all Rogues are Dangerous to Society, and all Knaves Promoters of it. If you Travel into some Countries, you'll find Knaves are the Chief and only Persons in Power; and you must know I am by Birth a Foreigner, and scorn to Disgrace my Country with Honesty.

I Believe

I Believe a Man may Rob on the Highway, and afterwards be a Commander in the Army; that a Man may be a Thief and Pick-pocket, and then be in an Office of Treasure; and that a Town Prostitute may, in times of Gallantry, rise to be a C — Mistress.

I Believe some Great Men to be Cuckolds, because many of them make all others Cuckolds; and I believe all young Females (some few Excepted) to be W — s, that are handsome. As to those that are Ugly, it being a deed of Charity to make them so, I have nothing to say of them in this Age.

From my Infancy I ever Believ'd that Money was the Great Earthly Ruler of this World; I therefore Worship, and Adore it; and think there is more Virtue in it than in all the Cardinal Virtues. I Believe none to be Fools, in Kingdoms abroad, but those as will not Hang, Whip, and Buffet, for Money and Places; and I Believe it Commendable to do every Thing for those Ends.

For this, I have many Illustrious Examples, in former times: I Believe in every thing which serves my purpose of growing Rich and Powerful; and that nothing is Vicious but what Crosses a Man's Interest: And as
for

for Conscience, I have found out a Way to
quiet it with Money.

I Believe it laudable to put out the Candles,
and strip the *Bank* of a Publick Gaming-Ta-
ble. I Believe it no harm, were it not for
the Law, to Represent another Person and
Receive his Fortune, because we are all like
one another. A Knave is like an Honest
Man, and an Honest Man like a Knave; nor
do I find the Tail and the Foot make any
great Distinction.

I Believe it is no Crime to Beat out another
Man's Eyes, who sees my Knavery; and to
tie the Tongue of a Town Babler; for safety
is the Word, and what Knave of Fortune
do we find in Danger, in some Countries
in the World, of Hanging or the Whipping-
Post.

I Believe in all Knaves; because all Knaves
have Belief in one another. I Believe in no
Honest Man, for no Honest Man Believes
in a Knave. As I Renounce Honesty, so I
freely Embrace Knavery; and I Laugh at
those silly Fellows, who think it Disgraceful
to be a Knave.

It is my Belief, that all Men would be
Knaves if they durst; that 'tis the Fear of
F Laws,

Laws, and not Principle, makes People Honest; and this is Hypocrisy, and Hypocrisy, tho' a great Quality, is Knavery: Indeed a Hypocrite may be thought Honest, when a Knave is not; but a Hypocrite is nevertheless a secret Knave.

I Believe it Honourable to be Great; and if Knavery will make a Man Great, I Believe Knavery to be Honourable. I Believe in nothing that hath the least Tendency to Poverty, for Poverty brings meanness of Spirit, and meanness of Spirit brings Contempt.

I Believe in Knavery, in all shapes; and that it is as Praise worthy to Lye and Cheat, as to Drink and Whore: That as all Men of Spirit will do the one; so none but Fools will Refuse the other. That all Punishments are against the Law of Nature; and Gelding and Castration, for Venial Offences, is a Tragical operation, unless it be on a Priest.

I Believe the Females of *Drury Lane* have as much Virtue as some other Ladies at another part of the Town; that a Man may as Safely Intrigue with them as with a D— And that all Whores are Enemies to Rogues,

Rogues, and Villains; but Friends to Knaves,
and Men of good Manners.

I Believe, by my being a Knave, I am very
much in the Right on't—and, in short, I
Believe I shall in time be Advanc'd, to Prime
Minister to the King of Knaves.





A
 K N A V E's
 LAST WILL
 AND
 TESTAMENT.

Written in the late S. Sea Time.



IMPRIMIS, I Give and Be-
 queath my Body to O—d N—k,
 to be Dispos'd of as He in his Dis-
 cretion shall think fit; with re-
 gard to my Eminent Services, in sending to
 his

his Infernal Territories, Legions of Souls fall'n by their own Hands, with the help of Ropes, Pistols, Swords, and Poisons. And as to that Worldy Estate, whereof I am Possessed, and not permitted to carry along with me, I Give and Devise the same as follows.

first. I Give All those my Manors, Lordships, and Royalties, in the County of ———, above Twenty in Number, by me lately Purchas'd of 'Squire *Softhead* ——— for One Hundred Thousand Pounds, (the Purchase Money for which he immediately employ'd in *S. Sea* Subscriptions, since dwindled to nothing) to my Dear and Affectionate Cousen *Timothy Thrifty*, Esq; by him to be thoroughly Enjoy'd, as long as he can Drink and Whore; Afterwards I Give the same to his Son. And I Give to the aforesaid 'Squire *Softhead*, as an acknowledgment of my Friendship to him in his present Circumstances, a Silken Halter with an easy Knot.

Item, I Give Ten Thousand Acres of Arable Land, in the County of ——— Bought in Exchange for so many Thousand Pounds *South-Sea* Stock, to my Noble Kinsman L——d ——— by him to be Possess'd and Enjoy'd, under certain Conditions and Appointments, *viz.* That he, in the first place,
Pay

Pay and Satisfy the Pension or Allowance of 500*l.* *per Annum* to that celebrated Courtezan, my Dearly Beloved Mistress and Bed-fellow *Sally Salisbury*, now in the Mansion of *Newgate*; as a Reward for her Extraordinary Labours in her Profession, and the many sweet Embraces, and Nocturnal Pleasures I have met with at her Hands. And, in the next place, being Desirous to set an Example of Charity to the Hundreds of *Drury*, that he do give to every Prostitute of this great City, who shall Prove herself a W—e, the Sum of Five Guineas, to give me a good Character, and Skreen me from the Reproach of the Rod, and Cat of Nine-Tails.

Item. I Give and Devise all that my Castle of *Whim*, in the County of — with Five Thousand Pounds *per Annum* thereto appertaining, to my Dearest Kinsman Nephew and Namesake *Aminadab Cheatall*, Esq; Desiring he would Pay thereout One Thousand Pounds a Year to my Ten hopeful Natural Sons, by me Merrily Begotten on the Body of *Abigail* the Wife of *Jeremy Badcock*, Cuckold and A——n of *London*. And as I am Confident these Children are of my own begetting, their Mother being a Married and Virtuous Woman, it is my will that they all of them attend my Funeral Obsequies, as the Chief Mourners over the Remains of their
Affecti-

Affectionate Father, and as an Honour to my Ancient and Illustrious Family.

Item, I Give to my Intriguing Wife, *Arabella Cheatall*, all my Capital Messuage, call'd *South-Sea Folly*, built Castlewise, with Three Thousand Pounds a Year to the same belonging, as *Pin Money*, and a Provision for her, and half a Dozen single Gentlemen with strong Backs, to do the Private Business of her Family. And I give to my Daughter *Elizabeth*, begot upon the Body of my Dear Wife by Captain *Sprightly* and half a Score more, Ten Thousand Pounds to Purchase an *Irishman* for her Husband.

Item, I give and Dispose of all my Fine Paintings and Drawings, done by *Lilly*, *Vandyke*, and other eminent Masters, and valued at Fifty Thousand Pounds, to my Dear Friend and Brother Rake *Toby Lack-wit* Esq; but my Request is that the fine Picture of *Venus*, and *Paris* Passing Judgment upon the three Goddesses, be Presented to the C ——— All my Plate of Massy Gold, with my Silver Tables, Scrutores, Glass Frames, Sconces, and other Valuable Furniture of this kind, I give to my old Friend Sir *Thomas Noodle* Baronet. And my Library of Books, consisting of One Hundred Thousand Volumes in different Languages, not one whereof I understand

understand, I give to the Reverend and Dignify'd Dr. *Jeffery Thickscul*, for the Improvement of his Learning, he the said Doctor Reading a Lecture on my Death annually for the same.

Item, I give to One Hundred Brokers of *Exchange Alley*, Each of 'em a compleat Suit of Mourning, from Head to Foot; provided they all of them Cry, and look Hideously, at the time of my Death; otherwise, their Clothes to be Stript off their Backs, and they are to be turn'd into the *Alley* as Naked as they came thither.

Item, I give to all Knaves of the First Class, who shall infallibly make out their several Claims, the Sum of One Hundred Pounds each, as a Testimony of my Obligations to and Affection for them, and the good opinion I have ever conceiv'd of their Merit, from my first carrying a Burden on my Shoulders to my Honourable Riding in my Coach and Six.

Item, I give the Sum of One Thousand Pounds to Buy off all petty C—s, for a Twelve Month to come after my decease; so as they are to be bought off. And the Sum of Five Hundred Pounds, to Exempt Bawds, Pimps, and Whores, who shall fall
into

into the Hands of Informers, from Whips, Scourges, and Publick Shame.

Item, I give to *J — — n W — — ld* the Legacy of Five Hundred Pounds, on Condition he immediately quits his laudable Profession of Thief-Taking, and becomes as Honest as the Thieves he apprehends: But this is to be understood, so as no cunning Lawyer may Evade my Intentions, of keeping all Men from the Gallows as Knowing as my self.

Item, I give to the Society of Free M — ns, the Sum of One Hundred Pounds, as an acknowledgment of their Favour, at the time of my being admitted one of the Brotherhood, in Excusing my Playing at Blind Man's Buff, and joining my Lips to the Fundament of my Brother; which is an Indulgence so few can boast of, that it is worthy my acknowledgment. I give to the *R — — S — — y* the Sum of Five Hundred Pounds, to Encourage them to Proceed in their Knowledge of the Secrets of Nature, and particularly to find out the Length of the *Vagina* of a Woman's Privities.

Item, I give the Sum of Fifty Thousand Pounds, to Cure the Incurables of this great Metropolis. Twenty Thousand Pounds, to the Governors of *Bridewel*: And not a

G

Groat

Groat to the Poor. But, as I would appear Religious in every thing else I do, I give to the Parson of the Parish where I shall Dye, One Hundred Pound to Preach my Funeral Oration; provided he therein makes me a Saint. And I order Five Hundred Pounds to Assemble all the Charity Children of this City to go before my Hearse, and Sing a *Requiem* for the repose of my Soul.

Item, All my Estate in *Nubibus*, I give and Bequeath to him that can Catch it, And my Possessions in the World of the Moon, I give to the *South-Sea C* — as a Bubble to raise a Million of Pounds Sterling. My Fleet of Flying Ships, I give to the *Chevalier* of the Relict, to bring over an Army of Apes to Invade the Regions of the Air, and Establish Popery, Priests, and Cut-Throats.

Item, I give my Political Cap to Mr. — U — r — S — to —, Desiring he would use it as I have done, *viz.* in siding with all Parties in Power, and giving into all Measures for his Interest: Tho' here I am to caution him that he must first Sear his Conscience, before he presumes to put the Cap on his Head.

Item, I Give, and appoint, the Sum of Ten Thousand Pounds, to Erect a Tomb for
perpe-

perpetuating my Memory ; which I hereby strictly Order, to be as high as the Monument, with my Honourable Crest of Arms, an Afs Rampant on its Summit, and fill'd from the Top to the Bottom with Encomiums of my Life : And it being my Desire, that every Poet should have a fair Chance of what he never saw before, I Give to him that shall Write the longest and most fulsom Epitaph, the Sum of Five Hundred Pounds.

Item, As it is my Ambition to make my Last Exit as Remarkable and Magnificent as my Life, I Order Twenty Thousand Pounds to be Expended in my Funeral ; and that my Body be drawn in an open Hearse, attended by Five Hundred Mourning Coaches, and all the Heralds at Arms, in their Formalities, with Streamers, 'Scutcheons, Banners, and all the Pomp and Solemnity of Death.

Lastly, I ordain this my Will to be Registered amongst the Archives of this Kingdom, as a President and Example to all those who would know how 'tis to Live and Dye a true Son of *Exchange Alley*.

Aminadab Cheat-all.

F I N I S.

perpetuating my Memory; which I hereby
 strictly Order, to be as high as the Mon-
 ument, with my Honourable Crest of Arms
 an Ais Rampant on its Summit, and fill'd
 from the Top to the Bottom with Incom-
 uments of my Life: And it being my De-
 sire, that every Foot should have a fair
 Chance of what he never saw before, I Give
 to him that shall Write the longest and most
 tedious History, the Sum of Five Hundred
 Pounds.

Item, As it is my Ambition to make
 my last Exit as Honourable and Magnifi-
 cent as my Life, I Order Twenty Thousand
 Pounds to be Expended in my Funerals; and
 that my Body be drawn in an open Hearse, ac-
 tended by five Hundred Mourning Coaches,
 and all the Heralds at Arms, in their forma-
 lities, with Streamers, Scurchons, Banners,
 and all the Pomp and Solemnity of State.

Lastly, I ordain this my Will to be Re-
 gister'd amongst the Archives of this King-
 dom, as a Precedent and Example to all those
 who would know how to live and Die
 a true Son of Exchange Alley.

Witness my Hand at
 Westminster the 19th of July 1777



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